The Bombay Guardian.

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WEEKLY REVIEW.

—In consequence of a temporary absence from Bombay, our *Weekly Review* has rather fallen behind-hand. The accident on the Bhore Ghaut is a very deplorable one, not merely for the loss of life which is terrible enough, but because of the additional shock given to the confidence of the community in the G. I. P.-Railway. We all thought when the train dashed through the reversing station on the Thull Ghaut, and leaped with its living freight into the jaws of destruction, that at all events there was one consolation, namely, we never should have another accident of the kind. But it appears that immunity could not even thus be purchased. There is a reluctance on the part of the public to accept of the explanation that the train was rendered unmanageable by dew on the rails. It is not now that dew makes its appearance for the first time. What is wanted for safety is adequate break power, under thorough control; and by adequate break power we mean that which shall be adequate to all the exigencies of the case. As we test a fabric by a strain on its weakest part, so we test a railway by passing it through the severest contingencies. It is matter of thankfulness that Government has appointed a Commission to enquire into the causes of this accident. We hope they will go thoroughly into the matter; that they will not content themselves with the proximate, but seek out the remoter, which may be the real, causes; that they will enquire into the manner of life of those to whom the conduct of these Ghaut trains is committed, whether it is such as would naturally conduce to make them self-possessed, conscientious, vigilant, careful, or such as would rather tend to make them reckless, inconsiderate, stupid, presumptuous. Moral causes have to do with most of the so-called accidents that occur, and without some enquiry into these we do not think that the Commission appointed can thoroughly discharge the duty assigned it.

—The new Bishop of Bombay has arrived. He presided at the annual meeting of the Church Missionary Society. His remarks were of an appropriate character. He expressed his deep interest in the work of missions, and hoped that all who were interested in that work would help him with their continuous prayer that he may have grace, strength and wisdom to do what God may call on him to perform. His address was well calculated to conciliate and inspire confidence. His position is a very difficult one, and we wait to see how he will grapple with the difficulties. He took a prominent part at the Cape, we believe, in the prosecution of Colenso; but there are those on the Bombay establishment, who, if we mistake not, sympathize with Colenso in his most unscriptural tenets, and preach something as different from the Gospel as he ever did. We have not only Broad-Churchism among us; we have High-Churchism, Ritualism of a pronounced type; and we have worldliness and selfishness and many other things that Christ hates, even as he hated the doctrines and the deeds of the Nicolaitanes.

—We mention with much pleasure the return of the Rev. Mr. French, formerly in connection with the Agra Mission of the Church Missionary Society. After some years spent in England he comes out to take charge of a theological college in the N. W. Provinces. With him is the Rev. Dr. Knott who has given up a rich living in England and come out to this country as a missionary of the Church Missionary Society, at his own charges. May they be much blessed in their work!

Beejapoor, February 3, 1869. If Ibrahim Moza (a mausoleum), the mosque connected with it (beneath whose arcades and dome the traveler now finds a palatial lodging-place), the porticoed quadrangles that flank these edifices, and about half a mile square of the region contiguous on the west, with all the noble tamarind trees and verdant gardens through which the domes and minarets and arches are every where gleaming were set down on the Esplanade, Bombay would not need, so far as the picturesque and the beautiful are concerned, to mourn over the unrealized Frere-town visions of 1864. One is often tempted to climb to the dome of this musjid (not now used as a place of prayer by Mahomedans) to enjoy the exquisite views that present themselves, both west-ward and city-ward. The walls of the city are traceable in all their contour. A portion of the area which they enclose is cultivated; but over the larger part of it, the tamarand, nimb, sitaphul, erythrina, adansonia, pimpul, prickly pear and other trees and shrubs have sprung up spontaneously and luxuriantly, veiling but adding beauty to the edifices which, broken or intact, are seen through them. There seems to be no limit to the flexibility of vegetable nature as it reveals itself among these ruins and upon these battlemented walls. A little earth has lodged on the inside of a wall; something takes root there and having sucked from the unsightly clod the juices needed for its journey, proceeds to bore a hole through the massive wall which once defied the guns of the enemy; in the form of a capillary tube it traverses the many feet of masonry; what shall it do now? vacuity is before it; under it, at a considerable distance, is a pleasant piece of water, in what was the trench of the citadel; the plant now begins to manifest the wealth which is hidden in its tiny veins, the copiousness of its resources; it flings itself abroad in a graceful mantilla of green, falling half way down to the water, and takes its part in a chorus of color, perennial yet ever varying, in that neighbourhood. As regards man's works, we have to wait a thousand years, or go a thousand miles to see the wonderful; but as regards the works of God, if we have the wonder-seeing faculty, of seeing inobvious perfections, the marvellous is every where. The eye anointed with the eye-salve of grace, sees even in the structures of men, the stolen thoughts of God. What hast thou that thou hast not received? is addressed to every one of us; and the Christian, conscious that all is of God, seeks the glory of God in all he does. The unbeliever says, Is not this great Babylon which I have built? and fancies that the magnificent structures speak only of himself, of Nebuchadnezzar, and shall continue for ages to speak to men of his might and majesty; but a more faithful witness reveals him to us, struck with an aberration of intellect and descending from his throne to wander as a beast in the royal parks. Men seek for glory, honor and immortality in a place where they can never be found; seek for them without first seeking God; madly endeavour to lay hold on the unperishing by material monuments and works of art, turning a deaf ear to the voice from heaven which says, The word of the Lord endureth for ever. One thing is needful; that man should be lifted to the plane of God; then shall he know how truly to seek glory, honor and immortality; shall himself become a temple of God such as no earthly architecture can tell of. 'Destroy this temple and in three days I will raise it again; but this spake he of his own body.' In the contemplation of remains like these, one is led to ask himself anew what may be the meaning of the sentence in Revelation: The kings of the earth shall bring their glory and honor into the New Jerusalem.

An object of no little interest in the citadel is an edifice constructed with the remains of an ancient Hindoo temple. The Mahomedans appear to have thought the numerous and elaborately wrought columns of this old temple too sightly to be cast away, yet they have utilized them with a voluntary clumsiness expressive of their partial contempt. The columns are of the same character as those seen in a ruined temple at Hortee, a character that belongs rather to the South of India than to the Deccan. Canarese inscriptions are found on some of the stones. The kingdom has been taken from the Hindoos, the Mussulmans, the Portuguese; has it been given to a nation that shall bring forth fruits more glorifying to God? In this connection we may mention that the English have done much for the conservation of the chief of these Beejapoor structures; at the Arad Mahal for instance. In this Mahal (once a Court of Justice) is a room containing, we are assured, a hair of the beard of Mahomet. The room is kept closed, by special sanction of our Government, all days of the year but one, when certain favored ones are permitted

to enter and gaze upon the precious relic. The zeal of the devotees is restricted on other days to the privilege of hanging flowers at a shrine external to the hallowed chamber, and uttering prayers there.

The big gun is a monstrous mass of bronze-like metal. The date given in the Hindustani inscription is A. H. 1073, about 1654. The Natives say it was fired but once, and that the ball is still traveling. Here again, Nature makes very light of our fictions; there are millions of balls, smaller and larger than one that could be sent from this gun, traversing space in interminable flight and never sent from any gun. The bore is about 30 inches diameter; it would take about a keg of powder to discharge a ball from it; the diameter of the gun is nearly five feet. The elephants that drew it from Ahmednuggur must have had a severe tug over some of the hills. It is just as well that it was found impracticable to take it to England for the great Exhibition. On the top of a tower 70 feet high is another old gun about 30 feet long, and with a diameter of 30 inches at the extremity; it is made of iron rings welded together; near it is a similar but smaller gun, too large however to be conveniently removed.

It is a great privilege to be permitted to testify of Christ to those who know him not; there is also much that is trying in it. Paul says: 'Thanks be unto God who always causeth us to triumph in Christ and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved and in them that perish." He considered that the proclamation of the Gospel in any place was like the opening of an alabaster box of ointment, sweetly scenting the region defiled by sin; not to the apprehensions of men but in the estimation of heaven. The many rejected it; a few embraced it; the apostles always triumphed, carrying off some captives from the citadel of Satan. The missionary of the present day has seldom the privilege of seeing the word triumphant in this sense. With however much of conciliation he may speak, if he really brings out the Gospel, and causes his hearers distinctly to apprehend what it signifies, he sees them offended; they perceive that it is essentially antagonistic to what they revere and trust in, that it strips them of the merit of all their religious acts, and speaks to them of needs that they have never felt; above all they perceive that it aims at disintegrating the individual from the mass with which he is homogeneous; and with more than the instinct of self-preservation they brace themselves against it. Until we have farely estimated how much the life of the individual Hindoo is merged and swallowed up in the life of the social body to which he belongs, we can have no conception of the moral resistance which he must needs offer to the disintegrating action of the Gospel. We must have the faith and we must have the consecration of the apostles, then perhaps we shall see the power of the Gospel gaining those immediate victories in which they exulted. Just now we seem shut up to the faith that each drop of water of the myriads needed to wear away the solid stone, has its own particular share in the final result. May the drops fall faster on these inhabitants of Beejapoor.

Our readers wil be interested in the following extract from a letter received lately from the Rev. W. Shoolbred, from Jhalra Patun, Rajpootana :—

"This tour on which I started a fortnight ago, I find to be a most interesting one. It is like sinking a shaft through virgin strata and striking on rich beds of fossils belonging to a state of things, it is to be hoped, rapidly passing away. So far as I am aware I am the first missionary who has visited these Rajpoot States or proclaimed the message of mercy and salvation in these ancient cities. About two years ago I sent our two colporteurs in this direction to spy the land and report on its facilities for evangelizing effort. They went through the Harowtee States and Malwa as far as Oujein and then turned back through western Malwa skirting the kingdom of Meywar. Their report was, on the whole, favourable; but they led me to believe that after leaving Rajasthan proper and passing into Malwa, the change of dialect became so marked that they could with difficulty understand the people or make themselves understood, unless in the larger cities and cantonments where the native *patois* was considerably leavened with a spice of Hindee or Hindustanee. And yet judging by specimens of the dialects which they had written down from the conversation of the people, the difference of roots and appellatives was so small and the change of inflection generally so slight as to make it difficult to understand whence the want of intelligibility arose. I suspected the chief difference to be in tone—the same cause which makes the *patois* of the native of Yorkshire or Lancashire, even while using familiar words, so foreign to Cockney ears. One object, therefore, of my tour is to examine into this matter and to discover how far our Marwari literature will be available in this part of the world, or how far it must be adapted to suit the wants of the population of Malwa. I have not yet travelled sufficiently far south to be able to speak definitely on this subject. So far as I have advanced the Marwari dialect of Hindee is the common language of the people, and our tracts and gospel in that dialect are freely purchased and fluently read. As, however, I advance further into Malwa I expect to find considerable changes, and after another week or two will be able to speak more definitely on this point. Nothing could be more deplorable than the educational condition of all these Rajpoot States—with the exception of a school established in the cantonment of Deolee by Major Bruce, the Political Agent of Harowtee, and which is in a fair state of efficiency, I have not been able to find one really good school throughout these extensive districts. In Kotah, indeed, I was told on inquiry, that the Maharajah had established a 'Madrasa' (academy) and supported a 'Munshi' who could teach anything and everything. I was shown a miserable shed in one of the public gardens capable of seating from 25 to 30 boys as the academy—a few wooden 'pathis' in a corner shelf, and a fair sprinkling of fragments of paper, embedded in dust, littering the floor were the only educational appliances to be seen, Although it was nearly 9 A. M. no Munshi and no boys were apparent, and on making enquiries of a Mali who turned up as the only denizen of the jungle, I was told that the Munshi was in the habit of coming at mid-day and teaching for at least an hour and a half! The tone in which the Mali spoke made it clear that he regarded the Munshi as a martyr to his work and as a servant of the Raj who faithfully earned his salt. I was inclined to think so too and would have rewarded him with the salt minus the bread.

Besides this magnificent academy I discovered one pathi pahari school in which some twenty boys were being taught to cipher and do the multiplication table, and was told there were a number of more schools in the city of the same sort. What the sort was you will understand when I say that the teacher when asked if he did not teach his pupils to read books said, that to do so was no part of his business, and besides, it didn't pay: and when a Hindee book was put into his hands, he tried it first upside down, then the other way, and finally returned it with the unblushing confession that he could make nothing of it! I took occasion in a subsequent interview with the Maharajah to press on him the propriety of establishing good schools for the behoof of the rising generation of his people. You may guess my astonishment when the "used up" slip of a Rajpoot prince coolly assured me with an air of languid magnificence that he had already done so on the most liberal and efficient scale! With the 'academy' recent in my memory there was a dash of rich irony in his assurance which was almost overpowering. Although the Maharao Rajah of Boondee is a prince of a very different, and superior stamp—one who thinks deeply on religious questions, and who during two interviews extending over three hours each, discussed these with me in a manner evincing no small knowledge and acumen, I could not find that the interests of sound education were at all better cultivated in his State than in Kotah. While, too, he not only tolerated but welcomed with a graceful courtesy the free expression of opinions opposed to his own, I am told that there is not in Rajisthan a more determined adherent to the antiquated customs of his ancestors and that recent concessions to the doctrine of free trade in grain were won from him and the other magnates of the Harowtee States only after the most praiseworthy and persistents counsels and efforts of Major Bruce, the Political Agent, who has won from Col. Keatinge, his official superior, a high eulogy for his successful administration, and has earned the thanks of all lovers of social and political progress.

The Famine which is pressing so ruinously on the more northern districts of Marwar and Ajmere, although felt, seems to press less heavily on these Central States. In Boondee I saw nothing more than the usual amount of mendicancy, and the only sign of dissatisfaction with the recent free trade enactments, and the consequent considerable rise in the price of grain from its exportation to more destitute districts, was the question put with some little heat by one of a large bazaar audience—'What arrangements were we going to make about the cheapening of grain?' But the fact that the question seemed to excite little sympathy among the crowd who were not diverted by it from the discussion of subjects of higher moment seemed to show that dissatisfaction, if it did exist, was confined to a small fraction of the community. In Kotah, however, I saw great numbers of wretched people grouped round the shops of Mahajuns where a daily dole of a handful of chunna was received. On enquiry I found that a large proportion of these were outsiders—chiefly women and children of the Bheel or Máli caste whose husbands had deserted them, or were sick or dead. I turned the attention of the Durbar to the existing destitution; but as in the subject of Education, I was assured that ample provision was made and large sums expended on its relief. You will not wonder if after my experience in the educational department I was somewhat sceptical as to the efficiency of the charitable institutions of Kotah.

To my preaching labours in the capitals and villages of these States I can look back with almost unmixed satisfaction. To one who has long been preaching the familiar but rarely embraced truth to the same set of people in the same places, there comes a feeling of freshness and relief in proclaiming the message of mercy and salvation to new audiences who have never before heard the joyful sound; to see the gleam of intelligence catching from face to face and lighting up into eager joy as the love of God in Christ first dawns upon their minds; to witness the child-like joy with which they welcome the glorious fact that in the God that made them they have not to regard as an object of terror such as their religion has taught them, but a loving Father eager to win them to His home and heart; that the true Gurn, through whom salvation is possible, is not like their Brahmins and Jogees, a self-interested deceiver, but a self-sacrificing Brother and Friend—loving them even to the death—and then flashes into the preacher's own heart with all the power of an inspiration, the might and the moral beauty of the glorious truth he proclaims; he feels, for the moment, drawn nearer than ever before to the loving heart of his God and Saviour, and nearer—inexpressibly nearer—to the heart of humanity even as represented by those dark-skinned and dark-hearted masses that are for the moment swayed and melted by the truth he proclaims,—these my dear Mr. Editor, are the sacred moments in one's existence—moments that once lived can never be forgotten.

I am far, indeed, from holding out any such delusive expectation, as that the populations of these Rajpoot States are really more receptive of the truth than the mass of their countrymen have shown themselves to be. Had I been able to remain a little longer and preach among them a few more times the doctrine of Salvation by a Crucified Redeemer, I would doubtless have found that there too the offence of the cross has not ceased, and that the pride of the human heart

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would have risen up in rebellion against the doctrine of salvation by grace: but still I cannot but regard it as a testimony of no small weight to the inherent spiritual beauty which shines from our holy religion that it is able to take captive the hearts of these poor idolaters on its first presentation, and so to win their warm assent as to make them for the time turn a deaf ear to the cavils and objections even of their Pundits and Brahmans."

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SATURDAY, FEBRUARY 13, 1869.

MISSIONARY INSTITUTIONS.

THE Report of the Church of Scotland's Mission submitted last week at the annual examination of the Institution, and that of the Church Missionary Society presented the same week at the annual meeting of the Society, are both deserving of attention in this respect among others, that they frankly recognize the difficulties created by the connection of the mission schools with the Government educational system. They fully bear out what we have said on this subject. It is of very great importance that the Christian public should understand just how these schools are being affected by the Government examinations, and what the outlook is towards the future; nothing whatever will be gained by shutting our eyes to the influence exerted and hoping for the best. For if we give the subject the go-by, we shall only forfeit the opportunity of guarding the system of Missionary instruction from the evils threatened.

The Government examinations invite the competition of all pupils, and the rewards which they bestow upon successful candidates are of the most substantial character. They are exactly fitted to stimulate the minds of students of all classes. Success here is success for life. It secures a position, a vocation, a competency to the individual. As a matter of fact, the competition becomes more eager and more general every year. But the only studies that contribute to success, are secular studies. It is upon the prosecution of these that all the power of the Government system is made to bear. Any thing that divides with these the attention of the student is felt so far as a hindrance; a weight to be laid aside as much as possible, for the better running of the scholastic race. Consequently the religious studies of an institution are placed at a great disadvantage. There is no interference with them. Nothing is done, *directly*, to hinder the students from giving the best attention to them. But where the attractions are sufficiently intensified in one direction, it matters little that obstacles are not interposed in the other. As a matter of fact we know that religion is always at a disadvantage in this world, in the presence of even ordinary worldly motives; much more when these are intensified as in the matter we are noticing.

The Report of the General Assembly's Institution, above referred to, states that 204 scholars were this year presented for examination, that 196 passed in one or all of the subjects, that 16 obtained certificates for admission to public service, that 4 passed the Matriculation examination, and that a grant-in-aid of Rs. 1,781, against Rs. 1,504 the previous year, was obtained. It finds in these facts evidence that the Institution is doing its full share of the great educational work going on in the country, and with a fair share of success. It very frankly, however, proceeds to say that the Institution, as a missionary agency, does not now occupy the high position intended for it; that the time given to the study of the Bible is less by half an hour than it was formerly; and the remark is made that the pressure of secular studies, and the importance attached to them in connection with the grant-in-aid, produces an anxiety among pupils and teachers which interferes with the interest taken in religion. Three quarters of an hour are still on an average devoted daily, in each class, to religious instruction. The school is opened and closed with prayer, and there is a brief religious address daily. A matter which we regard as of considerable importance, is that the excellent series of the Christian Vernacular Education Society's school-books, is used in the school. These books have been prepared with special reference to the needs of mission schools in this country, and we should be glad to see them superseding the reading books of a more secular character still used in some missionary institutions.

Now in these statements, taken as a whole, there is nothing discouraging. The Bible may be driven into a corner, but it has still some room for the play of its powers. The point of importance, the one that awakens anxiety, is that the interest, the zest, the ardor of the student are absorbed by the secular studies. These are the ladder by which he climbs to fortune; and he cannot be expected to give anything but a listless attention to studies that have no connection with this ladder.

The Report of the Church Missionary Society says, 'There is a very general impression among the missionaries in charge of the Anglo-Vernacular schools of the Society, that these are not what they should be in a missionary point of view, for the great aim of the pupils is to pass the Government examination and gain a certificate, the lessons in Scripture being regarded as merely instructive, the boys trying to form them into grammar lessons.'

Those who believe that the Christian missionary best fulfils the Master's charge when he gives himself chiefly to the oral proclamation of the Gospel to adults, will find in the statements now made, something to confirm them in their opinion. Those who believe that the educational work of our Missions is the most hopeful and the most important, will find in them an argument for greater diligence and faithfulness, greater circumspection, greater prayerfulness on the part of missionaries and teachers. We ourselves are of opinion that what we all supremely need is more power with God, more consecration to his will, more spirituality and unworldiness, and more faith to plead those exceeding great promises which are given us in Christ. This kind, said our Lord on one occasion when the faith of the disciples had proved unequal to the difficulty, this kind goeth not out save by prayer and fasting. In the presence of the difficulties that loom up in this country, all Christian laborers are called upon to wrestle in prayer as they have not yet done; and to fit themselves for this by self-crucifixion and separation from all that hinders the truth from having its full power over them.

CHRIST'S VERITIES,

OR

THE "VERILY VERILY"S OF OUR LORD.—XII.

"VERILY, VERILY *I say unto you, Whosoever committeth sin is the servant of sin.*" John VIII: 34.

This is followed by the statement that the servant abideth not in the house forever; he is liable to be dismissed; he has no claim upon the continued hospitality of the master; he has certain privileges and certain obligations, under a terminable covenant. Christ intimates to the Jews that between the most of them and God there was only this terminable covenant; they were servants and could be dismissed; the kingdom could be transferred from them to others. There was a spiritual Israel with far higher privileges; enfranchised by the Son, they rejoiced in a covenant that time might not dissolve.

Blended with this is another train of thought. They were in bondage because they were in sin. He that committeth sin in the servant of sin. If this was true of those who had part in the Mosaic covenant, much more is it true of men generally. The principle affirmed is of universal application. It teaches that, all men are in bondage until Christ has made them free. This is one of the points that are at issue between Christianity and the world. Men admit that they are sinners; but deny that they are in subjugation to sin. They claim that their self-sovereignty is undestroyed. They have power over their sin to trample it under foot and rise superior to it. Christ says that they have not this power. Sin has entered them to rule them. They are subject to its laws. They cannot without power from above, without his aid, break its bonds asunder. Its essence is deceit; and there is nothing to wonder at in the fact that they should be unconscious of their subjection to it; for its sway is herein that it takes away from them the power of rightly judging of their own moral state and needs.

He that commits sin by that very fact forfeits his power to resist sin. He that commits sin accepts of sin's account of itself. It disarms him by persuading him that it is not sin, is not of any great culpability, is nothing to be afraid of. To commit sin is to give up some of the power of conscience, some of the accuracy of our moral judgment. Outside of us, it has an evil look; appears as an enemy; and our whole nature is in opposition to it: inside of us it appears a friend and takes captive the stalwart powers stationed for the defence of the soul. And this is the reason why the salvation that Christ offers meets with such dubious welcome from men. That salvation supposes that men are enthralled by sin; led captive by it; blinded by it; possessed by it as Samson was by the Philistines, though without Samson's force-recovering secret; possesed by it beyond all power of self-deliverance.

How can this be? Have we not power over sin? Do we not lay aside this or that sin when we see the evil of it, and see the need of conquering it? And do we sometimes attain to this perception of the evil of it? Is reformation unknown among us? Is conscientiousness lost to us? Have we not a moral sense, and have we not moral power? Are there not men of conspicuous virtue among those who owe nothing to Christ's enfranchisement? If we are the servants of sin whence our admiration of noble deeds, our ambition to imitate them,

our complacency in virtue, our detestation of vice? Can any one fail to see how much is done for the elevation of mankind by the memory of the great and the good of all ages and all nations?

The reply to this is that the doctrine of Christ does not make every man a committer of all sin. Sin enters the heart to separate it from God; to detach it as a railway carriage may be detached from the engine, by a single link; the object of sin is not to ravage and ruin the soul to the uttermost and immediately. God has been pleased so to endow man and so to constitute society, that a great deal that is beautiful and noble will continue for a while to flourish. The alliance with God is gone; the alliance with man remains; and it is not quickly perceived that God is wanting to us. Many divine faculties and tendencies remain and, under favorable circumstances, have considerable influence. Beautiful deeds are done; noble words are spoken; the mean and the unworthy are detested and eschewed. All is well, all is admirable, if the heart may be allowed to determine for itself what the law of its being is, what is and what is not sin. But nothing may determine the law of its own being. He that has created may alone determine it. His law is, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy life.' His law is that we should abide in him and receive everything from him and depend on him as the branch on the vine; and His curse follows the violation of this law. We have seen a severed branch of a tree that retained the appearance of vitality some time, even putting forth buds; but the tiny treasure of virtue that was in it when broken off soon spent itself, and there was nothing more for it in heaven or in earth. When man departs from the living God, he carries a portion of goods with him; but he has turned his back on Him whose smile is needed to give his treasures their true grace and excellence, whose wisdom can alone guide in the dispensing of them; it is a mere question of time; in the far off city he may be a Plato, or Socrates, a Seneca; sooner or later he is reduced to the condition of the prodigal son; his beggarliness of virtue shall sooner or later be made manifest to the whole universe. Jesus looked upon the rich young ruler and loved him; there were some engaging qualities in him; but without faith it is impossible to please God; this one thing he lacked; he could not surrender his own will and wisdom and take those of God; so he went away with his wealth, or rather it went away with him; no one perhaps ever suspected it before, but now it became manifest that he was so far the servant of sin, as to decline the service of Christ, the enfranchisement of Christ.

This age glories in its exemption from bondage. It is free as never age was before. It abhors servitude. It is free-thinking. But no one that makes his own law is free; and there never was an age when men were more intent on making their own law than this. They little dream that it is in bondage to sin, that is, in obedience to the dictates of somewhat beside the sole just Dictator, that they run the race of what they call freedom.

The truth shall make you free. The truth which tells you that you have divorced yourself from the Fountain of light and strength and goodness; that you have only the fleeting virtue of a severed branch; that Christ alone of men has been found pure and spotless and divine; has been raised from the dead for all; that in him there is a recovery for us; that he is made of God unto us wisdom and righteousnes and sanctification and redemption. The truth shall make you free by delivering you from yourself, your self-will, your preference of your own glory to that of God; by inspiring you with faith; by destroying the halo and the fascinations of sin; by taking away that fatal barrier to liberty, death; by giving you meekness and lowliness, self-conquest and the love of Christ; by shedding abroad the love of God in your heart; by assuring you that all things shall work together for good to you, and nothing ever be able to separate you from Christ; by teaching you to walk in love, and to find it more blessed to give than to receive; and by ministering unto you an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Notes from an Interleaved Bible.

Psalm lxxxiv. 56. In whose heart the ways: that is, blessed is the man whose love to the courts of the Lord causes him to find pleasure in the ways that lead thereto, even though these ways may be in themselves rugged and painful; to him the desolate and difficult valley that would otherwise be merely a Baca, a place of weeping, becomes gladsome as a well-watered and verdant garden, simply because it leads to the place where God is manifest.

10. A day in the light of thy countenance, a day of fellowship with Christ.—Better to be the most humble minister or Bible reader, under the eye of Christ, than to be bishop or cardinal in a worldly church. To be a doorkeeper; literally, to wait at the threshold.

11. A shield is for a single soldier; a sun shines for all. Without light all armour would be in vain. Grace, glory and all conceivable good are for the soldiers of the Lord of Hosts,—with much hardness and tribulation.

12. It is only by faith we can appropriate all this. As without faith it is impossible to please God, so it is impossible for God to please.

lxxxv. 6. Revive us: God hath begotten us again unto a lively hope by the resurrection of Jesus Christ that we may rejoice in him. Great joy in God should be normal to the Christian.

8. There is no peace to the wicked, to those who obey not the Gospel.

9. Glory is where God is. All that is not from him is sham glory.

10. God's mercy is in his truth, and only as this is received can that be. Any system which separates, aims a blow at the essential attributes of God; it is deicidal; it is a system superscribed with names of blasphemy. Alas, such systems are not unknown in Christendom.

10. Righteousness and peace, as twin daughters of God, kiss each other.

11. As in the production of the plant heaven and earth co-operate, so in Jesus the Son of Man, heaven and earth commingle, and we have the true Vine. But all is of God. In Isaiah lx the New Jerusalem arises, shines; in Revelation she comes down from heaven.

13. This well describes the work of John the Baptist.

lxxxvi. 2. The parallelism shows that by the word holy is meant God's trusting servant; one separated to the service of God. Material things were formerly made holy by the sprinkling of blood: but that was simply to shadow forth the greater glory of this dispensation; the fountain of all holiness is the Holy Spirit who dwelleth with believers; they are represented as sanctified by faith; instead of external things reflecting holiness upon them, those things obtain it, if at all, from them. Churches, vestments, bread, wine, water, none of these things have holiness of their own; nor is there any sacred office, giving holiness; but to him that believeth, all things are sanctified by the word of God and prayer. This matter of holiness is disposed of by the epistles, which teach us that all the called of God, called out of the world, separated by faith unto Christ, all such, holding or not holding office in the church, adults or children, are saints. We have no mention even of 'holy baptism' and the word 'sacrament' does not occur. The 14th verse of 1 Cor. vii signifies that marriages are not annulled and the offspring rendered illegitimate by the conversion of one of the parents. But even in this subordinate sense, it is faith that sanctifies.—In v. 5 the Psalmist speaks of himself as one needing forgiveness.

Correspondence.

To the Editor of the "Bombay Guardian."

Sir,—I read with much pleasure your excellent remarks in the *Guardian* of the 30th ult. on Zoroastrianism—characterising that religion as "having its origin in the same blind, and bigoted state of mind, that abominates the very idea of *religious liberty*, and makes the Hindoos denounce all foreigners as mlechas. The command to prove all things, to occupy ourselves with religious evidence, this must be a deadly sin to those whose slightest dviation from the ancestral creed converts them into hideous monsters."

I was reminded by the above passage of a remarkable letter, written by the Hindoo Rajah Iesswont Singh of Joudpore (who died in the beginning of the year 1678 A. D.) to the Mogul and consequently Mohammedan Emperor Aurungzebe. A translation of this letter is given in Orme's Historical Fragments of the Mogul Empire; the whole letter well deserves perusal, but I now give you only an extract from it, showing what the sentiments of an enlightened Hindoo Rajah were 200 years ago on the subject of Toleration in matters of Religion—at a time too, be it observed, when Toleration was almost unknown in practice in Europe, and England itself, rang with Acts of Uniformity, and those who professed the doctrine were looked upon as dangerous sectaries:

"If your Majesty places any faith in those books by distinction called divine you will there be instructed that God is the God of all mankind, not the God of Mahommedans alone. The Pagan and the Mussulman are equal in his presence. Distinctions of colour are of his ordination. It is he who gives existence. In your temples to his name the voice is raised in prayer; in a house of images where the bell is shaken, still he is the object of adoration. To vilify the religion or customs of other men, is to set at nought the pleasure of the Almighty," &c. T.L.

Epitome of News.

SATURDAY, February 6, 1869.

—*Overland Mail*; *January*, 15*th*: The Conference in Paris has held several sittings. Greece refused to take part in it while Turkey maintained the demands of the ultimatum. There is danger of the Conference proving a failure, though the Powers are stated to be unanimous.

A new convention for the settlement of the Alabama claims has been signed by Lord Clarendon and Mr. Reverdy Johnson. It does not materially differ from that agreed to by Lord Stanley.

The budget of the French Finance Minister shows a reduction in the floating debt, and the estimate for 1869 shows an excess of receipt over expenditure.

The Prince and Princess of Wales are about to commence their Eastern tour, but the projected visit to Athens is given up on account of the relation between Greece and Turkey.

The discussion on the cession of Gibraltar has been continued by Sir Edward Belcher, and Admiral Grey has now ended it by a general reply to the objectors.

The Ritualists have held two meetings at which it was determined to spread in all possible ways the doctrine of the Real Presence; and the late judgment of the Privy Council was repudiated.

Advices from Rio state that the Paraguayan army was destroyed by the Brazilian forces on Dec. 11.

The judges have commenced their circuits for the trial of election petitions.

Captain Wilmshurst has been honorably acquitted after seven days' trial by court-martial.

Another fatal disaster has occurred at a colliery near Wigan. Eight men perished.

Mr. William Ewart, late M.P. for Dumfries, is seriously ill.

The Home Secretary, Mr Bruce, is likely to be returned for Renfrewshire without opposition.

Several shocks of earthquake have been felt in Suffolk.

The Prince of Wales Theatre at Glasgow has been totally destroyed by fire.

A public dinner has been given to Lord Halifax by his old constituents.

Colonel Wilmot, the conservative candidate, has been returned for South Derbyshire.

Mrs. Lumley has been found guilty of bigamy on the prosecution of Major Lumley; but several points of law are reserved

Cardinal Cullen and several other prelates demand the total disestablishment and disendowment of the Irish Church, and the establishment of the denominational system of education.

Mr. Digby Wyatt has been knighted.

Parties are divided in Spain between Prince Amadeus and the Duke of Montpensier as candidates for the throne. The state of siege at Malaga has been raised.

Some further proceedings have taken place in the case of the directors of Overend, Gurney, and Co., Limited. A committal is expected.

The various commercial associations in Manchester are framing a plan for securing mercantile representation in the Indian Council.

The following names appear in the obituary of the week:—

In her Majesty's Indian Service: Henry Young, Esq., late Bombay Civil Service.

Miscellaneous: Lord Hawke—Sir James A. Gordon—Viscount Strangford—Colonel Wyatt, C.B.—Lady Hagemann—Admiral Sir Lucius Curtis, Bart., K.C.B.

—*Bombay Gazette*: "Rain in Bombay.—A shower of rain fell in the Fort last night between ten and eleven o'clock."

—*Times of India*: "Mr. Eyre B. Powell, C.S.I, the Director of Public Instruction in the Madras Presidency, is about to proceed to Ootacamund, by desire of Government, to arrange for the removal, at an early date, of the Military Male Orphan Asylum from Madras to the Lawrence Asylum at the former station.

—Lord Mayo paid a visit to Fort William on the morning of the 1st instant, and minutely inspected the arsenal, barracks, &c. The inspection occupied about two hours. His Excellency was received by Major General Fordyce, Brigadier General Buchanan, and the Heads of departments, and on entering and leaving the Fort, received the regulation salute.

—The new Bishop of Bombay presided at the annual meeting of the Church Missionary Society on the 4th instant. The following are extracts from his speech:—"My own peculiar position as the bishop of what may be called in some sense a kind of established church in this land, brings me into the closest contact with those who are the Chaplains of the establishment of the Church of England here; but at the same time I wish very distinctly to say, I regard that as only one department of my work, and that I consider I am as much bound by my duty to the Christian Church to devote all my energies not occupied by that special task to the very great and all important work of missions. * * * * * * Let me ask all of you to do that, which after all is the most efficient instrument in aiding this great work; it is to make it the constant subject of your daily prayers that our Lord's Kingdom may be extended throughout the world, but especially in this country. Pray that He may send forth labourers into the vineyard; pray that he may send forth servants endowed with such gifts and such graces that they may be fitted for the very difficult task of dealing with the conversion of those who are becoming a more and more highly educated race; pray that men may be induced to sacrifice themselves and to account it their chief privilege and joy, to devote themselves, at whatever the cost, to the service of Him who gave up Himself that all might be saved. And if we are content to pray thus, although it may effect but little, yet He who is the hearer and the answerer of our prayers will lend a listening ear to our supplications, and in His own good time, and in His own good way, will bring forth those great results for which we must all hope and wish."

MONDAY,—February 8.

—*Times of India*: "The coasting steamer *Phlow* which arrived yesterday from Goa, brought the Captain and crew of the well-known ship *D'Agouhanna* of Liverpool. This vessel was bound to Bombay with coal, and was burnt some thirty miles off Hurnee, on the 3rd instant. She was a fine vessel of over a thousand tons. The origin of the fire is not, we believe, positively known; it is supposed, however, to have been a case of spontaneous combustion. The fire was first discovered on the 2nd, when every effort was made to extinguish it. In spite of all that could be done, the flames took possession of the ship, and it was soon evident that nothing could save her. Efforts were then made to save the property of those on board, and these efforts, we are glad to know, were successful. About an hour after the crew took to the boats, the masts went by the beam, and the vessel was apparently a mass of fire. The boats made for Hurnee, and such was the glare emitted from the blazing vessel that it could be distinctly seen by them after they reached the land. Captain Kennedy, we may add, is not the captain of that name who was in command of the ill-fated *Waubojeeg* when that vessel was burnt in Bombay harbour."

—The *Indian Church News* draws the attention of its readers to a "very excellent letter from an Indian Catholic Layman" on the subject of the recent Privy Council Judgment. The following is an extract from the letter:—"I remember reading about a year ago a pastoral letter of Mr. Mackonochie's in one of the Catholic newspapers, in which he told his people that we should win the case if only we would *deserve* it, and he therefore urged them to assist more frequently at the Divine mysteries, than they had been wont to; I much fear that most of us both in this land and in England have neglected to follow his advice; prayer was the only weapon we possessed, how many of us have made full use of it? Then may we not have received this *check*, for it will be nothing more, because many of us have taken too great a pleasure in, the *mere* externals? have not many of us thought more of the decorations and music than of the spiritual service which they *ought* to be simply intended to honour? To my mind the loss of the lights is insignificant in comparison to the loss of the symbolical mixture of the Chalice, and from a scriptural point of view, of the incense. I may also call attention to the fact that all except the priest can still act as they did before at the consecration of the Host by bowing their heads in reverent worship to our present Jesus, while the Celebrant will still kneel down and adore after the consecration of the Chalice; according to the Sarum Ritual, the Celebrant was to incline at the consecration; this is still permited. But why should not we laymen do something by way of reparation to the Sacred Heart for this fresh insult offered by the *State* of England to It in the Blessed Sacrament? Where practicable let us start oratories where the Holy Eucharist can be reserved and where we can honour It as we desire; where such a course is not practicable, as I fear is mostly the case in India, let us burn lights before a Crucifix in our own homes during the celebration in Church; surely our Lord will accept even such a slight act if it be done for love of Him? Again, under the circumstances I do not see why we should not provide extra lights as in Roman Churches to burn before the Tabernacle. I do not think such an act could fairly be considered schismatical, for it would be done in honour of the Blessed Sacrament, and the Sacrament is the same Saviour whether on a Roman or a Catholic Altar."

True *love* will prompt to the deep study of the Lord's word, to find out what is His mind and will concerning whatever we may desire to engage in.

TUESDAY,—February 9.

—*Times of India*: "We learn that Mr. B. H. Ellis, of the Bombay Council, is likely to be appointed to the Supreme Council, *vice* Mr. Noble Taylor going to England."

—We hear that the Home Government has now repaid the greater part of the money disbursed by India on account of the Abyssinian Expedition.

—*Times of India*: "Dr. F. Justi, an eminent Zend scholar, has just given to the world an edition of the *Bundehesh*, a digest of the Zoroastrian cosmogony and cosmography, which is described as a most important record of Zend theology. Dr. Justi's edition, we learn from the *Friend*, 'contains the text in the Pehlvi and Persian characters, with a German translation, glossary and critical remarks. The majority of critics place its date as late as the 7th century A.D., a date confirmed by an incidental allusion to the Arabian conquest. The *Bundehesh* has attracted attention among philologists in connection with the recent discussion regarding the Talmud, upon which the *Bundehesh* throws some light."

—The following items of intelligence have been communicated to the press by the Government of India:—

"The Government of India has sanctioned a grant of Rs. 1,75,000 on account of relief works in the North Western Provinces, to be set on foot by the Public Works Department, apart from the operations which will be carried out from ordinary Imperial and local funds.

"Government has also authorised the expenditure, by the Government of the North Western Provinces, of Rs. 1,50,000 for the relief of the helpless, either by special grants or by supplementing private subscriptions. It is impossible, however, at present to estimate, with even approximate accuracy, the sum that may eventually be required on this account."

—*Bombay Gazette*: "According to the *Reflector*, a new native paper started at Allahabad, the Secretary of State has sent instructions to the Government of India not to proceed further with the Native Marriage Bill without consulting the opinions of the several subordinate Governments and Administrations."

WEDNESDAY,—February 10.

—*Bombay Gazette*: "A Bill 'for the prevention of adulteration of cotton and the better suppression of frauds in the cotton trade in the presidency of Bombay, and for providing funds to improve the cultivation of cotton,' has been prepared by the Hon'ble B. H. Ellis for the consideration of the local Legislative Council. A copy of it reached us late last night. The following is the statement of objects and reasons:—

"'It has been found that the present Law does not sufficiently provide for the suppression of frauds in respect to Cotton, and that the admixture of different descriptions of Cotton is practised to such an extent as to act injuriously upon the trade.

"'It is also considered expedient to sanction by Legislative enactment the expenditure of a portion of the revenue realized from Cotton Export Fees in the improvement of the growth of Cotton, and of machinery applicable to the preparation of Cotton for export, and also to allow the appropriation of a certain portion of this revenue for the same objects beyond the limits of this Presidency.'"

—*Christian Work*: "Dr. E. Pressense says that he does not hesitate to attribute the change in the public sentiment of Spain on the subject of religious liberty to the noble sufferings of the Evangelical Christians lately condemned to the galleys and to exile for the crime of praying and reading the Word of God. The most eminent of these confessors of the nineteenth century is the noble Matamoros, who died in consequence of his captivity and owing to his inconsolable grief because he was not allowed to preach Jesus Christ to his countrymen. He has done more for them by his sufferings than by a long life of active labour. His tears and prayers have been more powerful than the most energetic efforts in Spain could have been. At Lausanne and at Pau institutions have been founded, at his suggestion, where young Spaniards receive instruction who are preparing to enter the ripening harvest."

—*Friend of India*: "The recommendations of the Orissa Famine Commissioners regarding the development of False Point as a port have been carried out. An experimental arrangement has been made by Government with the British India Steam Navigation Company, under which monthly steamers are to be run for 4 months between Calcutta and False Point, commencing from the 26th ultimo. The experiment will, we trust, be successful. But the isolation of Orissa can only be removed by efficient inland communications with Bengal and the Central Provinces. False Point affords the only protected anchorage on the coasts, and the rivers are unnavigable for European vessels of any size."

—Same: "The object of the Loochais is now believed to have been to obtain scalps to use in celebrating the funeral rites of a late Chief. The Naga tribes use the scalping knife with a ferocity which is only equalled by the American Indians, and the scalps are carefully preserved as evidences of their prowess and vengeance over their enemies."

—Lady Mansfield will probably leave Calcutta about the 15th instant for Umballa.

—We learn by special telegram from Calcutta that the contemplated interview between Lord Mayo and Shere Ali at Peshawur has been abandoned. H.E. the Viceroy will go straight to Simla, making short stays at Allahabad and Agra.

—We hear that Dr. Oldham, Geological Surveyor to the Government of India, is likely to proceed to the Eastern districts to report on the character and extent of the changes occasioned by the recent earthquake.

—The *Madras Mail* hears that Colonel A. C. Pears, Post Master General at Madras, is to retire from the service in the beginning of next year under the Uncovenanted Service Annuity Rules. It is also stated that Mr. Stuart, the Post Master at Bombay, is likely to be Colonel Pear's successor. By this arrangement the new comer will receive an addition of 550 rupees to his present salary, which is 1,200 rupees.

—*Englishman*: "The Bishop of Calcutta has put forward an appeal on behalf of the new mission at Mandalay. The sum required is about £600 per annum, and Dr. Milman suggests that the Christian community of India should be asked to subscribe Rs. 50,000, which when funded, would yield the income required. The establishment of the mission is due to the energy of Rev. J. E. Marks. This gentleman, in June last, had an interview at Rangoon with Mr. Manuk, the Kallawoon or Minister for Foreigners, at the Burmese capital, at which the idea of a mission to Mundalay was suggested. On the Kallawoon's return to the capital the matter was laid before the king, who at once gave it his support, and suggested that the Revd. Mr. Marks should visit Mandalay. The visit was made in October, and the English clergyman met with special honor and attention from His Majesty. Mr, Marks made the following requests which were all aceeded to by the King. 1. To labour as a Christian Missionary at Mandalay. 2. To build a Mission Church. 3. To obtain a piece of land for an English Cemetery, and 4. To build a Christian School for the education of Burmese boys. The Church and School the King offered to build himself, and calling nine or ten of his youngest sons he made them over to the Missionary, with the remark that he would himself send his own children to the school, which would be attended by probably, 1,000 pupils. Further, he made the extraordinary statement 'If my own royal sons, under your instruction, become converted to Christianity I will not forbid them—I will not be angry with them. They shall do as they like'

"Mr. Marks' report is full of interest. He describes the king as a fine, tall, intelligent looking man, about 55 years old. His Majesty has 50 wives and 90 children. At a sumptuous banquet prepared for the missionary and his companion there were more than 30 kinds of sweetmeats, 'including fried crickets,'—these had been prepared by the Queens. Locusts are a dainty in Central Africa, but Mr. Marks has left us in the dark as to the character of fried crickets as a sweetmeat.

"The establishment of the mission is confessedly an experiment. We can only trust that it will experience better faith from the king than that shown to Captain Sladen's exploring party."

—Same: "The following telegram has been received by the Foreign office:—

"Colonel Nuttall reached Budderpore one march from Cachar the afternoon of 26th instant, where he met Mr, Edgar, and in consequence of intelligence received, he next morning turned off the detachment of 170 men with him southward towards Jalnachuna which he will probably make the base of his operations against the Loshais. Jalnachuna is about 42 miles south of Budderpore. Detachment will reach in three marches. Colonel Nuttall went on to Cachar the same day to arrange a general plan of operations. He has taken command of all the troops here. When his plan of operations is completed, a general description will be sent by telegram, and a more detailed one by post. The other two companies of 44th Native Infantry are still at Cachar."

—Same: "We hear that a party of Kookies, supposed to be a band of marauders, have attacked one of the Police outposts on the Chittagong frontier. They overpowered the guard of ten men, and then proceeded to plunder some of the neighbouring villages. Mr. Rattray with a police detachment has proceeded to the scene of the outrage, and on the 5th instant, Major Graham, the newly appointed Deputy Commissioner of the Hill Tracts, will leave with a reinforcement of armed Police.

"On the Cachar side the Kookies have not repeated their attack. The coolies are thoroughly re-assured. The Commissioner, Brigadier General Nuttall, and the Deputy Commissioner, Mr. Edgar, are however engaged in organising an expedition for the punishment of the offending tribe. The Munnipore Rajah, too, has called out 1,000 men, on his own account, with a view to punish the clans who have been concerned in the late raids into Munnipore territory."

—*Friend of India*: "Heavy showers of rain, from Calcutta away North West to Ajmere, have fortunately during the past week brightened the prospects of the districts threatened by famine. Writing on the 30th ultimo, the North-Western Government describes the fall as 'very sufficient' in 'the most distressed portion of these Provinces.'

"The clouds have now happily discharged their precious freight, and have cleared off, leaving behind them fructifying dews and morning mists. 'Bijneur, Saharunpore, Mozuffernugger, Muthra, Lullutpore and Ajmere have been greatly benefited; while the Benares and Allahabad Divisions, to which the fall has not apparently extended, were in least need of the boon.' We have yet to learn if Behar has been favoured, and how the desert portion of Rajpootana has been affected. In Rohilkund the rain, besides saving the spring crops whereever they had survived, will provide the requisite saturation of the soil for the sugar-cane crop. More important than even all this, the rain has replenished both canals and wells. Prices have fallen 'and altogether the prospect is more cheering.' A Lieutenant Governor who knows every inch of country and is himself in camp, would hardly write thus of the prospect of famine were it not almost removed. The last week's showers, occurring at the most critical time, mean lives preserved, agricultural capital saved, and a prosperous Budget."

THURSDAY,—February 11.

—*Bombay Gazette*: "His Excellency the Viceroy and Governor General in Council has been pleased to confer the title of 'Raja' upon the Chief of Myhere and his lawful heirs, in recognition of the liberal spirit displayed by him in the abolition of transit duties throughout his territories, and in the grant of land for railway purposes."

—Same. "In order to afford employment to the suffering poor, the Agent to the Governor-General in Rajpootana has commenced the construction of a road, 15¼ miles long, to connect the cantonment of Nusseerabad with the Agra and Ahmedabad road at a place called Munglewas. For this work Government had sanctioned the sum of Rs. 58,769 which it is estimated to cost.

"The Agent to the Governor-General has been requested to submit an application for such a lump sum as he thinks will be needed to carry on all relief works likely to be put in hand, specifying each work and the sum to be spent on it."

—Same: "The business of the first Criminal Sessions of this year was concluded yesterday afternoon, after a sitting extending over eight days.',

—*Bombay Gazette*: "A Salver is to form part of the testimonial to be presented to the Rev. Dr. Wilson at the meeting to be held next Monday. We append a copy of the inscription, which is engraved both in Sanscrit and English:—

THIS SALVER

was presented to
THE REV. JOHN WILSON, D.D., F.R.S.,
at a Meeting of the
Inhabitants of Bombay,
held on the Fortieth Anniversary of
his arrival in Bombay,
as a mark of esteem
for his High Personal Character,
and in acknowledgment of
his great services to India
in the cause of Education and Philanthropy.
Bombay, 15th February 1869.

"There is a design on the Salver representing Dr. Wilson addressing a group of natives, with appropriate surroundings of Indian scenery. The artist to whom the work has been entrusted is Mr. Higgins, of the School of Arts, who has a monopoly of work of this kind in Bombay, and deserves it."

FRIDAY,—February 12.

—*Madras Athenæum*: "Some sharp correspondence seems to have taken place between the Under Secretary of State for India and the Secretary to Her Majesty's Treasury, in reference to the Government that should be charged with certain items of expenditure incurred in the late Abyssinian Expedition. The arrangement was, that the ordinary pay for the troops of the Indian Establishments employed in the Expedition should be payed from the Indian Revenues, subject to the condition that when it should be necessary to replace any portion of the force withdrawn, the whole expense, consequent thereon, should be repaid to the Indian Government. Accordingly, under this arrangement, H. M.'s Government was called upon for repayment of the expenses incurred on account of such number of men of the monthly muster rolls of the several regiments, European and Natives, for the period during which the troops of the Indian Government were absent from India shall show to be in excess of the average number borne on the muster rolls of the same regiments, from April 1866 to March 1867. To this proposal 'my Lords Commissioners' see no objection; but when they insist that the full pay of such of the European troops employed in the Expedition and which were about to return to England *without relief*, should be chargeable to the revenues of India, the Secretary of State decidedly objects, arguing that, had the troops in question proceeded direct to Europe, their pay would have become chargeable to the Imperial funds from the date of their embarkation; and the fact of their having been diverted to Abyssinia, furnishes no reason why India should continue to bear it beyond that date. This reasoning seems to have had the desired effect, for the Secretary to the Treasury makes no reply, and the Secretary of State for India has directed that the pay of the troops above alluded to should be chargeable to Her Majesty's Government."

—*Times of India*: "*Indian Public Opinion* of to-day states that Ameer Shere Ali is expected at Lahore in March for the purpose of meeting H. E. Earl Mayo."

—Sir Donald Macleod, Lieutenant-Governor of the Punjaub visits Cashmere in April.

—The Government of India has sanctioned the proposal of the Resident of Hyderabad to allot Rs. 7½ lakhs for expenditure on the Public Works of the Hyderabad Assigned Districts during 1868-9.

TELEGRAPHIC NEWS.

—*London, 4th Feb.*—Government have refused the petition of the Irish Bishops in favour of instituting an Irish Convocation.—Colonel Henderson is the new Commissioner of Police.—The shares of the British India Telegraph Company, for laying a cable from Suez to Bombay, have been allotted. —A telegram received from Algeria states that 1,200 French soldiers completely defeated 3,800 natives yesterday. The French were subsequently pursuing them.—The Spanish Carlists have arrived at Saragossa.

Feb. 5th.—Cambridge has again challenged Oxford. The race is to come off on the Thames on 20th March.—The Warrington election, when Mr. Rylands was returned, has been declared valid.—Advices from Athens state that the new Greek Ministry have accepted the Protocol of the Conference.—The India transport *Serapis* has arrived at Portsmouth.

6th.—The Marquis de Moustier (late French Minister for Foreign Affairs) is dead.—A Manifesto has been issued by the Irish Bishops inviting the counsel and co-operation of the laity.—General John Croggan has been gazetted Colonel Commandant in the Royal Artillery, vice Colonel Moore, whose promotion is cancelled.—Sir Arthur Guinness has been unseated for Dublin, and Mr. Phipps has been unseated for Westbury.—The health of the Queen will prevent Her Majesty from opening Parliament in person.—The Homeward Bombay Mail of the 23rd ult. reached Suez on the 5th inst.

8th.—H. R. H. the Duke of Edinburgh arrived at the Cape of Good Hope on Christmas Day.—Mr. G. O. Trevelyan has tendered his resignation in consequence of the recent speech made by him against the Commander-in-Chief; Mr. Gladstone has however refused to accept it. Mr. Trevelyan has accordingly expressed his regret to the Duke of Cambridge.—Latest advices from Athens state that a Greek Ministry has been finally formed under the presidency of Zaimis. The Marquis of Anglesea is dead.—Mr. Vickers has been declared duly elected for Wallingford.—The Bombay Mail of the 16th ultimo was delivered in London to day.

Galle, Feb. 9th.—Arrived steamer *Rangoon* from Hongkong 26th January, Singapoor 2nd. and Penang 4th February. News from Japan: A battle was fought on the 6th January between 600 Southerners and and 900 Northerners, resulting in the total rout of the Southerners, who fled to Hakodate in great confusion.—The. Saibansho and custom-house were opened to 1st instant.—The boats of H. M.'s Gunboat *Cockchafer* when out exercising, were stoned and then fired upon by the Chinese, twelve men being wounded. The gunboat *Leven* has started, and the sloops *Rinaldo* and *Perseus* are under orders for Swatow.—It is believed Vice-Amiral Keppel will proceed thither in person.

Pera, 5th Feb.—The Prince and Princess of Wales have arrived at Alexandria—The Greek Ministry have resigned.—Further fighting has taken place in Algeria.

7th Feb.—The Ministerial crisis continues at Athens. The new Ministry was formed, but immediately broke up.—A further delay of 8 days has been allowed for Greece to reply to the declaration of the Conference.

8th.—Advices received here from Athens, dated the 6th instant, state that the members of the new Cabinet have taken the oaths of office. M. Zaimis is to be President of Council and Minister of the Interior, and M. Delyannis the Minister for Foreign Affairs.

St. Petersburg, Feb. 3rd.—An Imperial ukase has been issued to-day authorising a private Company to commence levelling for a railway between the Oral and Caspian Sea.

Madrid, 6th.—A preliminary meeting of the Spanish Cortes is to be held on Wednesday next.

New York, Feb. 7th.—Republican newspapers here assert, that General Grant, is opposed to the ratification of the recent convention between England and America.

Miscellany.

—The annual meeting of the Bombay Auxiliary Bible Society was held at the Society's depôt on Tuesday evening, the Rev. Dr. Wilson in the chair. There was a small attendance.

The proceedings having been opened with prayer, the Secretary read the report of which the following is an extract:—

During the past year the printing of the first volume of the new edition of the Marathi New Testament, consisting of two thousand copies, was completed. It contains the four Gospels and the Acts of the Apostles; and it has been agreed to sell it at four annas per copy. The printing of the second volume will be commenced forthwith, a new supply of paper having just arrived from the Parent Society. Preparation for the printing of a new edition of the Marathi Bible is going on. Mr. Molesworth's Notes on the Marathi New Testament and his Review of the Gujerati Scripture Vocabulary of technical terms, with the remarks made on the Notes and Review by certain members of the Marathi Translation sub-committee, have been printed and furnished to the members of the Marathi Translation sub-committe, who are now engaged in the revision of the portion of the Marathi Bible of the last edition assigned to them. The Committee have sanctioned, on the suggestion of the Rev. J. Wallace, the printing in small type of a new edition of the Gospels and the Acts in Gujerati, consisting of five thousand copies—half to be bound in one volume, and half in detached portions. There were 7,968 copies of the Scriptures, whole and in portions, received during the year at the depot in Bombay. The value of the Scriptures and of the printing paper received from the Parent Society in the past year amounted to Rs. 3,795

There have been sold in Bombay 3,248 copies and portions. The grants of Scriptures made from the Bombay depot during the year numbered 1,446. The committee regret to state that the 2,000 Gospels in the Ambaric language mentioned in last report as having been sent by the Parent Society, at the request of this Committee for distribution among the natives of Abyssinia, failed to reach their destination. Owing to the great pressure on the Transport Service, the cases containing these scriptures could not be sent to the front, but were detained at Zoulla, whence, at the close of the expedition, they were shipped to Bombay.

Of the total issues from Bombay there were 2,153 in the English language, 4,593 in Marathi, 830 in Gujerati, and 2,062 in other languages; in all 9,638. In accordance with the decision of the Parent Society, it was resolved by the Committee to sell to schools, at cost price, certain editions of the Bible and the New Testament in the English language. Owing to the great extension in late years of the operations of the Parent Society in Europe and other countries, unusual demands have been made on its resources. Its foreign secretary in the early part of the year informed this Auxiliary that it would be out of the power of the Parent Society to continue to make free grants on the same scale as hitherto, and requested the Auxiliary's Committee to devise some plan by which the efficiency of its operations might be maintained, and its dependence upon the Parent Society for the support be diminished. With a view to meet the wishes of the Parent Society, the following measures for reducing the expenditure of this Auxiliary and for increasing its income were adopted:—1.—The colporteurs in the employment of the Auxiliary were informed that in the event of their failing to realise by the sale of Scriptures an amount equal to half their salaries their services would be dispensed with, unless some satisfactory reason could be assigned for such failure. 2.—The prices of Scriptures in European languages were raised by two annas in the rupee. 3.—A special appeal for enlarged and more numerous contributions in aid of the funds of the Auxiliary was issued by the Committee, and the different ministers in Bombay and throughout the presidency were requested to bring the same to the notice of their congregations.

The proceeds of Scriptures sold in Bombay and at out-stations by the agents of the Society amounted to Rs. 2,907-3-1. This result compares favourably with those of past years. The subscriptions and donations for the year amounted to Rs. 3,779-14, of which Rs. 271-6 were received in January and February of the present year. This is less than the contributions of the previous year by Rs. 136-17-9. While feeling deeply thankful for the contributions received in consequence of the special appeal issued by them, the Committee regret to have to state that only a few of those to whom the appeal was sent responded to it. The total receipts for the year amounted to Rs. 6,743-12-3, The total expenditure was Rs. 9,188-5-5.

—The *Melbourne Argus* has the following interesting account of the cure of two cases of snake bite: "The value of Professor Halford's discovery for the treatment of snake-bite is every day becoming more apparent. To the case of Mr. John Brown, station-master at Elsternwick, alluded to in last month's summary, and who has since completely recovered the effects of a bite inflicted by a large brown snake, there have been added many others. About a fortnight since a man named Philip Edmonds, employed at Carngaum, received a bite in the leg from a snake said to be five feet in length. The wound was immediately scarified and sucked. Dr. O' Grady having been sent for, arrived soon afterwards, and proceeded to apply Professor Halford's remedy. The wound was allowed to bleed freely, being at the same time bathed with aq. ammoniæ. A vein in the right arm was then opened, and a mixture of ammonia and water—one drachm of the former, two and a half drachms of the latter—injected, while small draughts of ammoniacal brandy-and-water were administered at intervals of half-an hour. The patient was also kept walking until from sheer fatigue he was incapable of further exertion. This treatment having been continued for four hours, the services of a galvanic battery were had recourse to and a moderate current of electricity conveyed through the system. After two hours, symptoms of returning animation were apparent, and in a short time, the patient was able to walk about the room. A fit of stupor subsequently succeeded, but this passed off in a short time, and at its termination perfect consciousness ensued, and the man was so for recovered as to be pronounced out of danger. This treatment was found equally efficacious in another and very singular case which occurred about a week ago. It was that of a young girl named Isabella Melross, residing at Smythesdale, who, while drawing water from a hole had been bitten by a carpet snake on the extremity of the little finger of the right hand. Dr. Barnett was called in, and applied ammonia somewhat similarly to the method pursued as abovestated. The case was of a serious character, owing no doubt to the tender age of the patient, but she was enabled to walk about the following day, the effects of the poison having been completely overcome. On the following day, the same girl was again bitten by a snake of the same species. Her mother at once acted as previously, by excising the wound, applying ammonia, and putting on a ligature. Dr. Barnett's services were called into requisition on this occasion also, and, despite the weakness of the patient, and the aggravated effects of the second bite, he was enabled to restore the girl to consciousness and strength after a short time. Nothing could demonstrate more satisfactorily the great importance of Professor Halford's mode of treatment than these cases cited above."

—The *Daily News* has the following on Intemperance:—

"It is to be feared that we have all been overrating our progress as a people in the virtue of temperance. As far as London is concerned, the general opinion, we believe, is that this has been the most drunken Christmas-tide known to the present generation. We have no desire to make too much of the symptoms of this evil which have been made public. Perhaps exact enquiry would show that the excess of intemperance which has shocked the public exists within circumscribed limits, and as the result of special conditions, and is not a sign of a general retrograde movement. Still the list of misdemeanours, serious accidents, and deaths from violence or neglect backed as it is by the *Lancet's* record of the ('sacrifices to Bacchus,') is very formidable. Two, cases which gave occasion to inquests on Friday are, there is reason to believe, only specimens of practices which are going on in hundreds of houses, causing little or no public scandal, and indeed scarcely known till a catastrophe forces them upon general notice. At Hackney-wick a man had died of intemperance, and it was stated that he had frequently drunk thirty glasses of brandy and water in a day. Sometimes he drank gin and water, and when unable to take more he would resort to vinegar in order to bring himself into a state to resume his potations of the spirit. At Clapham an inquest was held on a woman, the wife of a person described as an 'independent gentlemen.' One of the witnesses described what she saw on entering the deceased's room a minute after she had expired. She was lying on the bed, and her husband was drunk and throwing his hat up in the air. The couple had been married only two years, and their medical attendant said the woman was in the habit of getting thoroughly drunk, and lying in bed for three days at a time to recover from the effects of intemperance. The jury in this case found that death had been caused by exhaustion, which was due to intemperance. Our Temperance Societies have still a great work before them; but perhaps more is to be expected from the labours of the schoolmaster than from any other source, for, next to idleness, the weariness that arises from a want of mental resources is the most fruitful source of intemperance."

The *Daily Telegraph* comments as follows on a strange and sad case of destitution in London:—

"At Highgate, on Tuesday, Pritah Singh, aged seventy, and Dyah Singh, aged twenty-five, father and son, who said they were Sikhs, were charged with sleeping in the open air, and having no visible means of subsistence. When discovered, they were extended on the earth, and surrounded by a large crowd of people, who were much excited, 'owing to a rumour which has been for some time prevalent that Highgate-wood is infested by Kaffirs.' The brain begins to swim! Kaffirs in Highgate-wood! The next thing we shall hear will be of Bosjesmans at Barnet, the Fans at Finchley, and Gorillas running rampant at Ponder's End. By-the-bye didn't Pepple, ex-King of Bonny, now deceased, live somewhere out Camden Town way? The two Sikhs pleaded, through an interpreter, that they had come from India with a gentleman who had since died. Colonel Jeakes, the sitting magistrate, 'in consideration of their ignorance of the law,' humanely sent the wandering Punjabees to the Sailor's Home at the East India Docks, whence they will be taken back to the East. 'Dyah Singh, aged twenty-five,' will we trust, in his own country become a respectable member of society; but the case of his worn-out sire, 'aged seventy'—found sprawling upon the ground outside the Crown public-house, Hornsey-road—strikingly recalls the story of the Greek whose burial the author of 'Eothen,' witnessed. His relatives wept; 'but, for my part,' says Mr. Kinglake,' I think he was

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well out of the scrape of being alive, and old, and poor." It is a faq cry from Hornsey to Lahore at three score years an ten."

UNBELIEF.

A Sermon preached at the Instalation of Rev. W. H. H. Murray, over the Park St. Church, Boston, Nov. 11, 1868.

BY REV. R. K. KIRK, D. D.

Mark vi, 6.—"He marveled because of their unbelief."

(*Continued from our last*)

Suppose we listen to these teachers. They have taken away the simple, wonderful history of the Apostles. How then do they account for the existence of the Church; for the conduct of the Christians of the first centuries, who endured every privation and love for Christ! We have nothing but some silly conjectures, now of Mr. Baur, now of Mr. Strauss, now of Mr. Schenkel, now of Mr. Parker, now of Mr. Renan.

But what increases the marvelousness of this skepticism is this; that we have not merely the New Testament, we have besides two other classes of witnesses. We have emperors, procurators, naturalists and historians, confirming the statements of the apostles concerning the existence of Christ, his death, the rapid spread of his influence. Tacitus, Juvenal, Pliny, Trajan, Adrian, all declare these things. Not only friends, but also enemies, admit the stupendous facts of the gospel narrative. Now these were the persons to deny them if they never occurred; for this is the law of historical evidence as laid down by Sir G. C. Lewes; "Historical evidence, like judicial evidence, is founded on the testimony of credible witnesses. All credible witnesses must be contemporary with the events which they attest. Unless, therefore, an historical account can be traced by probable proof to the testimony of contemporaries, the first condition of historical credibility fails."

Here then, on the one side, are a multitude of contemporaries and fellow countrymen testifying to various facts of the case; and on the other, men living seventeen hundred and more years after, affirming they did not take place. Is it not marvelous they should try to make the world believe Mr. Strauss in Germany, or Mr. Parker sitting in his study in Roxburg 1800 years afterwards, and discredit the multitude who affirm, and who witnessed that of which they affirm. I confess, the more I study the positions taken by the skepticism of the eighteenth and nineteenth centuries, the more marvelous I find its arrogance, its unreasonableness.

Aggressive Cruelty of Skepticism.

But there is yet another aspect of the case, the most marvelous of all, its cruelty. These men display an audacity, a self-conceit, an irreverence, a recklessness, which, to all eternity, must appear more and more marvelous. See what they undertake. They aim to counteract all the benevolent purposes of Christ; to make his toils and sacrifices useless; to quench the light of Christianity, and leave the world to the darkness of paganism; to seal up the fountain of life, of civilization and of salvation. Look at these facts—man, consciously or unconsciously, needs a religious faith—millions feel that need—Christ has anticipated the opposition of these men, and predicted its terrible consequences.

Man needs a Religion.

Without it, he has no rational hope for the future, no worthy object in life, no opportunity for exciting his highest affections, no rational ground for his loftiest aspirations. Then as to society. Babylon, Egypt, Greece, Rome, India and China, show us what that is, when man is left to make his own religion. A republic like ours is impossible in a Pagan or a Papal country. Yet these men would undo the civilization of Europe and America, and throw the world back on Paganism. It is marvelous that they dare make the experiment,

Millions want a religion. You may as well attribute the hunger of men to a conspiracy of bakers and butchers, their diseases to medical societies, as to account for religion, churches, hymns, prayer-meetings, and creeds, by a conspiracy of priests. Man is a sinner. He wants a Saviour the instant he has a true comprehension of himself, and his relations to God and the future.

An earnest man listens to one of our skeptical philosophers. What does he learn there? "There is no God; no responsibility to him; Christ is a myth; sin is not pardoned; prayer is not heard; there is no Holy Spirit to sanctify; the Bible is a cheat; death is a leap in the dark; eternity, we do not know what it is, nor where you will live through its ages, nor how; your Creator has never given you any information on those momentous points. You are on a great sea, tossed by heartless winds. The next wave swallows your child; very well, you must not care for that, waves will roll, and children must die."

These are the rational men, offering themselves as the real benefactors of our sin-burdened, weeping, suffering, dying race! Is it not marvelous? I am not now preaching to them, for they know how to settle every thing with a sneer. But I am preaching to those who are in danger of an unfounded regard for their opinions. I speak from my own point of view, not theirs; and, so far as they are concerned, with as much right to be positive and dogmatical as they, if I stop short of the sarcasm in which they indulge themselves.

Fulfilling Christ's Predictions.

But I suggest another point. They fulfil Christ's predictions, and take up the sword of rebellion against him. One prophecy of Scripture they must acknowledge they fulfil: "There shall come, in the last days, scoffers." I cannot dwell on this, but ask you, who believe in Christ, to read the second Psalm in this connection. "Why do the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed, saying: Let us cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Thou shalt dash them in pieces like a potter's vessel."

They have made their life's task to destroy men's faith in their Lord and Saviour. Are they not fighting the Devil's battle with the Son of God? Marvelous temerity and wickedness!

The tremendous fact in the case is, that belief and unbelief on moral and religious subjects are voluntary. Men are more responsible for it than for any other part of their conduct; for belief on these subjects comes from character, and confirms it. "The natural man," the man whose heart has discarded God, "receiveth not the things of the spirit." "Ye judge after the flesh," Jesus said to the skeptics of his day. That is, you look at things in the light of your own selfish and worldly interests and feelings.

The practical results of our discussion are these. Thank God if you have not the infatuation of skepticism—see that your faith is in the heart and life—love the skeptic, but have no respect for his philosophy—if you preach the gospel, believe it, and expect your hearers to see its beauty and preciousness, and to feel its power. But especially pray in all your labours, for His aid who can awaken dormant powers in the soul, which will discover the presence and majesty, the holiness, and indignation, the mercy and love of God, demanding an immediate surrender of the will, and acceptance of salvation through Christ. [*Congregationalist.*]

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Per *Steamer Bavaria*:

From Southampton.—Capt. and Mrs. Thomson, Capt. and Mrs Wake, Mrs. Pottinger and two children, Miss Ann McPherson, Mrs Parker and child, Mrs. Mullay, Mrs. Sylvester, Mrs. May, Rev. A Eschelback, Messrs. W. Lackland, P. Garwood, Houston, Avery, T. J. Stephenson, Hamerton, and R. Hollis.

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